

THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

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Which shall we worship—Person or Principles?

Was Jesus a Shaker?

The people called Shakers do not confine their conduct of life within the circle of extreme self-denial, because any individual preceding them has chosen so to live; nor because any individual has taught self-denial as salvation. Their lives are the results of active principles, being thoroughly wrought out, regardless of who has declared them right, or who may proclaim them erroneous. If satisfactory results are reached, it is a matter of small consequence to us, whether John the Baptist failed, or Jesus succeeded.

Among hero-worshippers, the Shakers will never be classed, for they are guided in their conduct by no man nor woman that ever lived; considering every man as good as Jesus, who lives as obediently to the Christ principles as he did; and honoring, equally well with Mother Ann Lee, she who as thoroughly lives to righteousness and dies to sinfulness as did the founder of the Shaker fraternity. We believe in the multiplicity of Christs; are individually aiming to be Christs; and have full faith in the possibility of becoming as good as Jesus was, and as perfect as he is in the home of his Father.

We love the principles that made him the *Anointed*, or *Christ*; and believing that "like causes produce like effects" in religious life, as truly as in worldly philosophy, we have clothed our lives with these principles, and are successfully achieving the regenerative, Christian transformation—and we find that it pays, to some five, to others ten, and to many one hundred-fold of superior joys to those it cuts off by self-denial.

We call ourselves Christians, and rightfully too, because we have chosen as our pattern, the principles that made Jesus, the *Christ*—"the first-born of many brethren" yet to be born; and not because of any personal attachment to the man Jesus, for some particular act of courtesy on his part. Jesus never did us a personal favor that we know of; while the Spirit Christ has blessed him with salvation and redemption, and will do—is doing the same for

us. This Spirit we worship; this Spirit is an emanation from our Father and Mother—GOD! This same Spirit visited Anna Lee, and transformed her Gentile nature into Christian sainthood, the same as it had regenerated a Jewish disposition in Jesus, making it a pioneer in Christianity!

We love Jesus, for his faithfulness to principles he believed to be true; for dying in their defense, rather than saving his physical and sensual life, which was in his power to do, by truculently proving false to the principles that were his salvation; and faithfulness to which, will alone be the salvation of the race. Had Jesus proved false to his commission, he would have merited our religious reprobation, as consistently as Benedict Arnold deserved political denunciation from the American people. The people of the United States mistakenly revere the name of George Washington—it is to the principles that guided him, they mean to do political homage. Had Washington proved a traitor, the principles would have sought out another, who would have been the agent through whom freedom from political and religious thralldom would have been effected. While rational Christians will ever have cause for respecting Jesus, they will not be Christians because he became one, but because of their deep love for the principles by which he overcame the world; and through which active principles they may all "go and do likewise." Were there any consistency in the theory of the vicarious atonement; if the blood of Jesus' physical body was any more powerful for salvation than that of any other being—Jew or Gentile—in this degree only, would we be warranted in substituting the person, for the heavenly principles of Christianity, in our devotional worship. The medicine which made Jesus, the Christ, is the panacea for all the ills the soul has inherited or may contract; and will make of each and all, Christs, as truly as Jesus became so, by their taking the same prescription—being obedient to the same beautiful, resurrecting principles. And until the fact (?) is make apparent, that Jesus took the medicine, and we are saved in consequence, let our standard of worship be

the principles of a godly life, while the personalities who carry them out, come in for our secondary respect. Jesus, having carried out the soul-elevating principles of the Christ Spirit, became thereby the ensample by which others might learn of the principles, and how they can be successfully prosecuted for the redemption of human loss. As Jesus became a Christian by obedience to principles of the heavenly world, so we may safely take Jesus for our guide in making our Christian progress. By substituting the person for the *true principles* worthy of worship, the majority of mankind have become professional idolaters, forgetful, or indifferent of their duty as true Christians. They worship the man Jesus, while they hate the principles of self-denial by which he became the Christ! They worship the medium of the *good Spirit* operating two thousand years ago, while they are disgusted with the motive power that made that medium then, and *similar medium* to-day! That motive power was and is, the principles of *SELF-DENIAL*. They made Jesus what he became; they have made the Shakers what they are; and will the lives of Jesus and the Shakers bear comparison?

Jesus was a Jew; and, unvisited by the progressive Christ, would have engaged in Jewish life, and followed Jewish customs. He would have married him a wife, or many of them, as was the practice. He abstained—he lived a virgin life. Herein, have the Shakers followed the guidance of the same principles. Has *popular Christianity*? The Jews revelled in the bloody exploits of war—Jesus refrained entirely from war—so have, and do the Shakers. Have *popular Christians*? The Jews were envious of each other in worldly honor and riches; Jesus, as a Jew, would have attempted to have been the richest, just as the majority of professional Christians do to-day; but he could not, while obedient to the Christ principle of equality. His counsels on this subject were the very reverse of Jewish customs, and of present *popular Christianity*. "My Church has neither rich nor poor—all are equally comfortable," is the testimony of Jesus—

was the practice of Jesus—and the Shakers engage in the same laudable enterprise. There has ever been wealth enough in the world to make all very comfortable ; and whose indulges in the least extravagance, is amenable before the law of Christ, of robbing his neighbor and adding to the miseries of life ! Truly, it will be worth a journey to the Spirit land, to see the Dives and the Lazarus principles meet ; to see the kings and beggars ; the tyrants and down-trodden ; Bacchuses and Father Matthews ; libertines and virgins, all presenting themselves for reward, "according as their works have been." And now, will Shaker testimony, principles and life, compare with the same that governed Jesus ? If so, was Jesus a Shaker ? Or, are the Shakers Christians ? In the degree that there is comparison between the *principles* of the Primitive Christian Church and the Modern Shaker Church, is not one as worthy of encomiums as the other ? And yet, while millions are worshipping Jesus, they are as truly ignoring Christian *principles* ! And did Jesus live upon the earth to-day, preach the same gospel that he did two thousand years ago, there would be a popular falling off of worshipful masks ; and if the times would not permit *popular* Christians to crucify him, as they would desire to do, he would be shunned and ridiculed by them, and as he walked the streets, fingers would rise, and tongues exclaim, " THERE GOES A SHAKER ! " *

Labor is Worship.

PART SECOND.

The testimony handed down from Jesus regulates labor in all Christian Churches.

Paul says to the Thessalonians, " We hear that there are some among you disorderly, working not at all, but are busy bodies. Now such we command by our Lord Jesus Christ (by his authority), that with quietness they work and eat their own bread."

Paul was a regular member of the Church at Jerusalem ; he knew the order which Jesus had revealed to the twelve to regulate temporal and spiritual things. What he had learned there he taught as true Christian theology. If work was not required of all able to perform it, would Paul have dared place Jesus as the author of it, and pronounce those disorderly who did not practice it ? If it were not so, would he have ordered the Church to cut off those who refused to practice it, rich or poor ? How could there have been equity in that Church more than in the Shaker Church without such a rule for all ? With them as with us, the quiet were busy bodies and mischief makers ; authors of strife and discord.

Industry enjoined as a means to extend Charity.

Paul on labor was universal ; to the Roman brotherhood he writes : " Be affectionate one to another with brotherly love ; in honor pre-

ferring one another. *Not slothful in business ;* servant in spirit, serving the Lord ; distributing to the necessities of the saints ; given to hospitality." Taking the above as the test, can an indolent professor serve the Lord ? Can he be servant in spirit ? From his own industry he can neither distribute to the necessities of the saints nor perform true hospitality. The Shaker Order proves that as self-denial of spirit, works the soul gradually into the heavenly state, just so, by consecrated physical labor we accumulate means to help support the Church and perform all deeds of Christian liberality and charity.

The primitive Church commanded to secure means by labor, to pay all just debts.

Paul says to the Church, " We beseech you, brethren, that ye study to be quiet, and to work with your own hands, as we commanded you, that ye walk honestly toward them that are without, that ye lack nothing."

The apostle here instructs the Christian to peaceably mind his own business ; be honest in his dealings ; pay all his just debts ; to be industrious and diligent to enable him to do so and stand independent. Mother Ann and her successors said, " Do not overreach in business ; right all wrongs, and pay all just debts." This is the true believer's ground ; his theology on the virgin life ; confession ; restitution ; penitence and consecrated inheritance ; and a Church thus cut off from the world, must have the great principle of honest toil and joint labor to carry out these, and other Christian principles, and exist in competency.

Paul parting with his Gentile Brethren.

The time arrived that Paul was to bid farewell to the Gentile Churches. He was followed by many leading Elders and others, to the place where he was to take passage. He went to Ephesus and called the Elders of that Church also, to exchange the last friendly greetings. These pillars of the faith had seen him from the commencement of his labors among them, had witnessed his patience in persecution, trials among the false-hearted, and his long-suffering among weaker members of his flock. He met them at the celebrated city Miletus, which lay twelve or fifteen leagues from Ephesus. Here, with many warnings, he showed them the probability that after his return to Jerusalem they would see his face no more. They knew that without price or being a burden, he had committed the gospel to their trust, for which they were to be responsible.

In recalling the fruits of his labor he said : " I have coveted no man's silver, gold, nor apparel. Ye know that these hands have ministered to my necessities ; I have showed you that so laboring, ye ought to support the weak ; and remember the words of the Lord Jesus, ' It is more blessed to give than to receive.' " The apostle was in an enviable condition to balance accounts.

His poverty and hand labor, connected with his gospel life and ministry, clothed him in raiment clean and white. If any could present a Christ-like standing, and feel his dignity of it, it was Paul at Miletus in the presence of his brethren. How tender must have been the parting scene, " when they all wept and fell on his neck and kissed him, sorrowing most of

all for the words, that they should see his face no more." Scenes like this we have witnessed when the faithful have been taken away ; their just life, virtues, and consecrated toil have so long proved to all their devotion, that like Paul's brethren we have sorrowed most of all, that in this world we should see their faces no more.

The Restoration of Dorcas.

The restoring to life of Dorcas, by Peter, was his greatest gift. This honor was not reserved for some great teacher or renowned apostle, but for an obscure Sister of Charity, who appears to have purchased material and made garments with her own hands for the destitute. When Peter arrived at that house of mourning, many stood by weeping, and pointed to the works of her hands. The restoration of this disinterested saint, to her labors, sets the broad seal of God's approbation upon consecrated labor in the most beautiful form it could have been handed down through centuries.

Conclusion.

We are not informed who fabricated the story that poverty caused the hand labor of the apostles ; that when the Churches became wealthy, salaries were substituted for toil. But we do know that the foregoing statements of the first Christian teachers, emphatically contradict it.

Their example in this matter was indispensable, as clearly as any other in the Christian faith. This duty carried out, removes want, poverty, indolence ; and fills the Church with peace and plenty. It is the great roller, which levels all ranks and distinctions, to one condition. It is the parent of honesty, justice and charity ; it opens wide the door to contentment, health and happiness.

W.M. LEONARD.

What is Man, as a Christian ?

A lucid answer to the interrogatory, necessarily requires a knowledge of the Christian character, as illustrated by acknowledged and legitimate authority. The teachings of the founder of the Christian religion, or rather the doctrines of Him who was the exponent of that religion, should be correctly understood.

In Christ's sermon on the mount, are to be found truths, unmistakable and instructive ; elucidating Christian life and duty. It is explicitly declared in that discourse, that man is commended to God, only by his good works—his righteousness ; which must exceed the righteousness of the Pharisees, who were the strictest and most religious sect of the Jews, God's peculiar people, or he shall in no case enter the kingdom of heaven ; that by the merits of any being but himself only, can he be saved.

To the world, the Christian's light must be the strongest ; a light that will shine before all men ; and that he shall both do and teach the commandments of God, which lead men to be perfect, even as our Father in heaven is perfect ; that is, to be true to conscience and faithful to convictions of right ; to be self-sacrificing, self-denying to all ungodliness ; under no circumstances to lose control of himself, or to cease the restraint of his passions ;

never reviling nor speaking evil of another; and however another may differ from him in opinion or in caste, never tolerating in his heart the action of a spirit of persecution.

The Christian man is meek, merciful, pure in heart, a peacemaker with all, loving all, even his enemies; praying for all, even for those who despitefully use him; doing to others whatsoever he would they should do unto him, thereby becoming to the earth, salt which hath not lost its savor.

By the language and spirit of the sermon, man, as a Christian, has not the right to take the life of his fellow, neither to be angry with him. It is not his prerogative to reproach him with hard words, to call him fool, or say to him *Raca*, a term of contempt. He shall not commit an unchaste act, or indulge in his heart a sensation of lust, and stand guiltless before God; and rather than be offended by any member of his body, however dear, as the eye or the hand, and perish by its retention, it would be better to cast it from him.

The same authority that calls upon man to purify his imaginations, the thoughts of his heart, demands the purification of his language. The tongue is an unruly member, requiring a strict watch to prevent vulgarisms and profanity. The spirit which takes hold of language, bears equally upon the habits and manners of man; it takes cognizance of his life, *in toto*. His office is to watch and pray, and that continually. If he would be forgiven of his trespasses, he must first forgive those who trespass against him; if he would have others love, bless and do good to him, he must first love, bless and do good to them. Of others, it is not his province to judge; all men are known by the fruit of human life.

Therefore we have before us a standard, a criterion simple and unclouded, whereby all may know how much they are in possession of the baptism of the spirit of Christ. And let him who is in sympathy with the evils of the present, adulterous generation, who fosters worldly relations and caters to self; who gives encouragement to the gross passions and animal desires of an uncircumcised heart, *no more name the name of Christ, or look to Him for atonement*, until he finds repentance, and submits to the payment of the utmost farthing, for every willful transgression against known light.

A. PERKINS, Enfield, N. H.

Reason.

It is perfectly legitimate for any person to declare a belief—to say I believe thus or so; but this is a very different thing from reasoning to prove such belief to be true.

No person should enter the precincts of reason for the sole purpose of proving a belief to be true, but they may reason to ascertain whether the belief be true or false, or whether it contains anything false.

Nothing is more dangerous than the pride of self-opinion; “under this influence men seek applause instead of truth.”

It has been said, and I believe truly, that “man on earth lives three lives [or has three planes of being], the first, *Animal*; second, *Intellectual*; third, *Spiritual*. The first, nurtured by the sun; the second, by books, and the thoughts of others; the third, by the beams of

Deity, ever present in the mind,” or, as Pope more properly states it, “God in the mind.”

There are specific laws by which each should be governed. Of the first, physiologists have given abundant instruction; of the second, philosophers, logicians and orthopists have spread before us a sea of information, beyond our means and power or necessity to fully explore. In these two fields we cannot lead, “for the children of this world are wiser in their generation than the children of light.” But of the third, and by far the most important, I do not hesitate to declare that Believers, or Shakers, stand in the foreground to-day of the whole world, and this is said in no boasting spirit. In support of this declaration, but one evidence will I offer in the words of Christ: “By their fruits shall ye know them.” Of the two first, however, the world are in advance of the “children of light,” who may well stand, “cap in hand,” and take lessons on the laws of health, and laws governing reason on the intellectual plane. But the “children of light” being in the ascendant in spiritual life, should “let their light so shine, that the world seeing their good works may glorify their Father and Mother in heaven.”

As we proceed on the spiritual plane, we more and more take cognizance of the field of inspiration and revelation, which is the *arcana* from whence proceeds all soul sustenance. But all inspirations or revelations are not reliable; hence, says Locke: “If reason must not examine the truth of revelation or persuasion by something extrinsical to the persuasions themselves, truth and falsehood will have the same measure, and will not be possible to be distinguished.” But he confesses the fallacy of this test, by the following admission: “I gratefully receive, and rejoice in the light of revelation, which sets me at rest in many things, the manner whereof my poor reason can by no means make out for me;” thus admitting some inspirations to be self-poised, above and out of the reach of reason’s inquiry, whilst others are of a metaphorical character.

For light, knowledge, progress and growth on this spiritual plane, Christ, in his first and second appearing, in his living body, is the pole-star, the magnet to which the needle of every compass should tremblingly point, and every soul submit. For these lofty and sublime inspirations the mediums are not accountable; but it is inadmissible for the uninspired to postulate conditions above reason’s inquiry, which it is as contradictory to affirm as to deny—thus adhering to the exploded doctrine, “that I know, without knowing what I know.” Such postulates are considered chimerical or fanciful; of such, Hume very pertinently remarks, “nothing is more dangerous to reason than the flights of imagination, and nothing has been more the occasion of mistakes among philosophers.” “But,” says Hamilton, “the most complex web of thought can be reduced to syllogisms, and when this is done their truth or falsehood, in a logical relation, flashes at once into view.” So we may reason logically or illogically from true or false premises. Logic does not pretend to unveil the truth of the *proposition*, but it tells with unerring certainty whether the reasoning is sound or unsound.

But, descending from the spiritual to the intellectual life and plane of being, and of pure reason, we should rigidly conform to the laws by which minds in the intellectual world are governed, because, if we do not, they will apply them, and will not admit, as they should not, anything that does not conform to them; hence on such our labors would be entirely lost.

As a caution, and for the sake of some who may not be familiar with them, I will here take the liberty to enumerate some of the rules which philosophers include under what they term “The Law of Parcimony,” none of which can in safety be overlooked or neglected by the correct reasoner, viz.:

1. In pure reason, we should take nothing for granted but what is self-evident.

2. If a known cause is sufficient, we must not postulate an unknown.

3. Introduce nothing occult into the question.

4. Use no term of varied or doubtful meaning in the same thesis, without defining it.

5. All reasoning depends on two things, viz., analysis and synthesis.

6. We should never rest so long as there is aught vague or indefinite in our reasonings; so long as we have not analyzed every notion in its elements, and excluded the possibility of all lurking ambiguity in our expressions. Although we may not arrive at truth, with care we can always avoid self-contradiction.

7. An induction which does not proceed upon a competent analysis, or enumeration of particulars, is either doubtful, improbable or null; for all synthesis depends upon a foregone analysis for whatever degree of certainty it may pretend to.

8. All parts of the predicate must be parts of the subject, and every element rejected as hypothetical which the analysis does not spontaneously afford.

9. An hypothesis to be legitimate is, that the facts in explanation of which it is devised be ascertained really to exist, and be not themselves hypothetical.

10. The fact which a legitimate hypothesis explains must be within the sphere of experience.

11. The phenomenon in question must, by analysis, be reduced to its *simplest elements*; and no phenomenon be assumed as elementary which can be reduced to simpler principles, and no elementary phenomenon overlooked, and no foreign or imaginary element interpolated.

12. If the analysis is incomplete, the synthesis will be incomplete also, and the conclusion unreliable.

13. No conclusion must contain more than the premises analyzed.

14. If one cause is sufficient to explain the phenomenon, we should not postulate a second.

15. A legitimate hypothesis must save the phenomenon which it is invented to explain, without exclusion, distortion or diminution.

The foregoing rules and selections, if strictly adhered to, are sufficient to secure any reasoner from the shafts of a rational criticism; but if they are ignored and lightly set aside by any, such may be made to feel the power of any capable critic, who may think their productions worthy of a rigid scrutiny.

H. L. EADES, South Union, Ky.

Bread.

The following article from the conservative *Scientific American*, is valuable from the source of its origin, as showing a steady growth of common sense on that very common subject—*Bread*.

Something about Bread.

"A subject that interests everybody is that of bread-making, and as a general thing there is too much popular ignorance respecting it. In the process of grinding wheat for superfine flour, the outer shell, composed chiefly of gluten, being tenacious and adhesive, comes from the mill in flakes with the bran, and is sifted out, while the starch is pulverized and constitutes the fine flour. Thus the starch, which is the chief element in fine flour, is saved, which contains no food for brain and muscle; and the gluten, containing phosphates and nitrates which furnish support for brain, bone and muscle, is cast away with the bran, and is fed to horses, cattle and pigs. And this is the kind of flour that makes nine-tenths of the bread in the American cities, besides all that is used in cakes, puddings and pastry."

A method of making bread from whole wheat, without previously grinding it into flour, has been devised by a Frenchman named Sezile.

A Healthy Bread.

The most economical and best bread, especially in cold weather, when a hot fire is constantly kept, is what is sometimes called gema, or unleavened biscuits. For this purpose a group of cast iron pans or cups two and a half by three and a half inches each, all made in one casting, is used. These pans are set on the top of a hot stove and allowed to become almost smoking hot when buttered for use. Then with cold water and milk, half-and-half, or with cold water alone, and the colder the better, mix and stir quickly, with a stiff spoon, as much Graham or unbolted wheat-meal as will make a thick batter or thinnish mush; and when the pans are hot, fill them quickly with the thin dough, and let them stand a minute on the stove before putting into a very hot oven, where they should remain twenty or twenty-five minutes until done. If the mixture be neither too thin nor too stiff, and the pans and the oven be hot, you will have twelve as light and wholesome biscuits as any epicure could wish to eat. They may be eaten smoking warm from the oven, as they contain no poisonous chemical elements like yeast bread, which requires cooling to be rid of. They are good cold, or may be warmed in a steam kettle. Anybody, however unskilled in cooking, can learn to make these, light and nice every time. Nice, fresh wheat-meal, very cold wetting quickly done, with a very hot place to bake them, will insure the best of "luck" always. These, like all other Graham bread, should be fresh every day.

For growing children, and those people who work or think, and especially students and sedentary persons, there is no other bread, and scarcely any other single article of food, that equals it. Let the poor who cannot afford to lose fourteen per cent of the grain in the cast-off bran; let those whose bones and muscles are small, tending to rickets and spinal

curvature; let invalids and dyspeptics try it, and they will never go back to superfine bread simply because it looks white and nice, and, when dry, is more pleasant to the mouth than the brown."

We have been in the constant use of whole wheat flour for some thirty years, and have but just attained to a satisfactory mode of making bread from it. Many amongst us eat none but unleavened coarse meal-flour bread; and as they think, with a decided advantage to their health. F. W. EVANS.

HISTORICAL.

It will, no doubt, be interesting to many to know of some of the personal trials to which Mother Ann, and her immediate followers, were necessarily subjected. It becomes the faithful historian not to neglect a chapter like the present one. While the Shakers are somewhat noted for their well-loaded tables, choice viands, comfortable buildings, etc., it will do none of us harm to reflect upon the fortitude of those who, "for their faith, endured all things."

In 1788, being the first year I lived at Water-vliet, we were brought under great sufferings respecting our temporal concerns. As money was scarce, Believers in general were brought under sufferings; being in poor circumstances, and not being allowed to run in debt, rendered the procuring of subsistence, for the early part of the season, very precarious. Our principal food was rice and milk; sometimes we went to the river to procure fish. Sturgeon, and a few other kinds of fish, were everything of meat kind we obtained for a number of months. We had but little and sometimes no bread, butter, nor cheese, but upon this simple fare we subsisted during the spring and summer. Our employments were principally planting, sowing grain, haymaking and harvesting. All our work was very laborious, and at the end of the season we looked more like skeletons than laboring men, being greatly depreciated in weight. We were so faint for some length of time, that, although we could work, we could not run the distance of twenty rods. Our breakfast consisted of a small bowl of porridge; supper the same; dinner, a small bit of cake, about two-and-a-half inches square, which Aaron Wood cut up and gave to us; this we ate during the days of labor; on Sabbath we ate very little, if anything.

One day, Joseph Preston, and another brother, went to the river to catch herring, and Joseph stated that he was so hungry, that he ate two raw fish as soon as they came out of the water! Many times, in the course of the summer, I thought that if I could only get to my mother's swill pail, I would have skimmed it immediately, and thereby appeased my hunger.

We had but little house room, and, of course, had to lie upon the floor, having no convenience for lodging. Fifteen of us laid upon the floor in one room; some had one blanket to cover them, while others had none, and nought for a pillow but a handkerchief, or a chair turned down so as to recline upon its back. In this way we lodged during that season. When our crops began to ripen, and potatoes were eatable, we began to live better, having a supply of milk to eat with our potatoes, boiled or roasted.

The same year there was a famine in the vicinity of Lake George, and large donations of flour, grain, beef and pork, with other necessities of life, were sent to the sufferers by the citizens of Albany; myself with others were hired to convey those donations to Crown Point. One day, when we had almost reached our destination, we stopped at a small hut in the woods to obtain a little refreshment. On arriving at the door, we found it was inhabited by a woman and three little children. Making known our business, she replied: "I have not had a mouthful of bread, meat nor potatoes in my house for three months." We asked her what she did subsist upon? She replied: "When the briar leaves began to grow in the spring, I boiled them and eat them with milk, for we have one cow to support us; and this is the way that we have lived for three months past."

When we had finished our journey, and returned with the products of our labors, we bought grain and flour, which was the first of any consequence we had been able to obtain during that season. The blessing of God began to smile upon us, and our labors yielded more plentifully than we had expected. We began to prosper in temporal things; to increase in strength of body, and were more able to praise God for his goodness. Father Joseph Meacham would often exhort believers to bear sufferings with patience and fortitude, encouraging, that the time would come, if they were faithful and industrious, that they and their children would have a plenty, and some to give to those who were more needy. These words have been verified in a wonderful and striking manner.

JONATHAN CLARK, Harvard.

I Think.

The world demands a gospel of salvation, that will comprehend and meet its present conditions, physically and spiritually. No reliance can be placed on any faith in religion that will not bear the severest scientific investigation. No human soul ought to believe in any system of theology that will yield itself subserviently to the demands of human nature depraved; or which can be bought or sold as the commonest merchandise. Let the whole world have a thorough knowledge of the true Christian faith, that will bring both body and soul up to the highest state of excellence; and may God speed the day.

G. B. PAIGE, Shakers, N.Y.

A Young Vegetarian.

Grace Bowers, aged eight years, having eaten no meat nor butter for five years, is healthy and intelligent, always waking up in the morning laughing—an infallible test of good temper.

Grace was sent to the Office upon an errand, when one of the Sisters kindly offered her a piece of white bread and butter, with some sugar upon it (not knowing her vegetarianism). "I do not eat white bread nor butter," said Grace. "Well, Grace, what do you eat?" "I eat brown, unleavened bread; but I do not need anything now, for I have just eaten a good dinner."

Any boy or girl who will thus subject *appetite to a principle*, is laying a solid foundation for a useful character.

F. W. EVANS.

An Address.

BY ANTOINETTE DOOLITTLE.

My loved gospel kindred, I am happy to meet you in this beautiful, shady grove. We have not met here merely as friends; we hold a nearer relation to each other. We claim to be brethren and sisters in Christ, helping to form a spiritual household, honoring our heavenly parents, the great Head of the family, who have raised a standard around which we gather, and under which we cheerfully serve. *Purity, peace and liberty* is written thereon, and the Prince of all princes has especial charge of it. To those who have not gathered to it, and found protection under its folds, it does not appear beautiful nor symbolical of liberty. But those who have been led by the spirit of truth, and schooled in spiritual philosophy, feel that it signifies to them liberty in its fullest, broadest sense.

While the Prince of Peace guards this banner, and those who dwell under it, the war cry, "to arms," and the doleful sound that comes to many desolate homes, and pierces the hearts of surviving friends, because of the demoniac war forces, which send the arrows of death alike into the palace and cottage, until the whole land is draped in mourning for the loss of loved ones, cannot reach us.

I have not many words for this occasion, but I want to make you, my dear brethren and sisters, feel that my heart beats with deep emotions of love for you all; and I hope this may be a season of rejoicing to every one present. Let us take comfort—have an intellectual and social feast, under the direction of the higher law; and it will be like clusters of grapes from the immortal summer land, and wine well refined from dregs; a foretaste of the pure wine which we, if faithful to our high calling, shall drink with Christ and the redeemed of all kindreds and nations, in the perfected kingdom of God. Let us all, by one united effort, raise the standard of Gospel purity a little higher to-day, that it may wave in the pure breezes over us as it has never done before, that our joy may be enhanced and our peace flow like a river.

There seems to be something very congenial in the atmosphere in and around this place. Our annual gatherings here, probably, make us feel a little like some of the ancients, who sought out some quiet retreat in the glens, or on the mountains, that they might the more effectually consecrate themselves to devotional life and religious fervor; to perform their sacred vows, and drink in the inspiration of the Almighty! So interblended became their feelings with the scenery surrounding them, the sods upon which they had knelt in solemn prayer, and rested their bodies when the curtains of night were drawn around them, the trees that had sheltered them, and even the rocks whereon they had sat in silent meditation, had become so sacred to them, that it was something like parting soul and body when they left those places, so strongly were they attached to them. One is said to have expressed his feelings thus: "O, king of mountains, rich in purifying streams, adieu! I have passed happy days upon thy heights. I have nourished myself with the delicious fruits thou hast produced, and have quenched my thirst with the

clear waters that flow from thy summit. Oh, mountain, free from sin! Like unto a living child, happy on the breast of his father (mother), have I enjoyed myself upon thy bosom."

There is something peculiar in meetings in the open air—in God's great temple. As far back as our history reaches, *religionists* in an especial manner, from time to time, have sought some spot under the blue arched canopy where they could breathe freely, and commune with higher intelligences. And as we look over Bible history, we find recorded upon its pages that God, when He was about to reveal some new truth, or give some new commandment to his servants, and desired to draw near unto them, and draw them nigh unto himself for that purpose, He called them to some secluded place in the vale, or on the mountain, away from the multitudinous throng and busy hum of life, that they might the more easily hear the voices of messengers which He sent unto them, and receive their ministrations of love. For, as God is love, there can nothing emanate from Him but what will eventuate in love, and, in the final issue, be to the soul as the dews of the morning from the everlasting hills. By this, it would seem that there may be clearer perceptions of Divine truth, and the spiritual senses be unfolded and intensified to a greater degree in the vast temple which God hath made, than within the walls of any house built by human hands.

When he was about to teach Abraham lessons of faith and obedience, He called him to ascend a mountain, apart from his kindred and country, and there He communed with him, and put his fidelity to the severest test. Not for himself alone, was Abraham's faith tried, but for the race. He was a representative man. He passed through that severe ordeal unscathed, and for his unflinching fidelity to the right he was called *Abraham the Faithful*. And, to-day he stands as a beacon light upon that mountain, and as a reproof to this disobedient and faithless generation.

Again, when God raised up his servant Moses, through whom He gave a new code of laws to the ancient Jews, instituted a high school of learning, and appointed Moses the principal, He brought him to Mount Sinai, and led him up thither, and, through appointed agencies, poured out his spirit upon him, and Moses there received such manifestations of the Divine presence that the mountain shook, and himself and people quaked with fear and reverential awe. He became a medium of the greatest manifestation of spiritual power upon material things—the most complete blending of spirit and matter—of any upon record, and was the greatest minister of physical truth. We will not tarry longer with the more ancient people, who sought the open temple to make their strongest vows of consecration, and to receive new hopes, new impulses, and new aspirations; we will pass by the prophetic seers, and only, as we journey along, take note that the spiritual waters gradually rose higher and higher, until we find ourselves with Jesus and the twelve.

How often did Jesus go forth to some favorite mountain! to a desert place or garden,

leading his little band thither, that with them he might pour forth strong cries to his Heavenly Father and Mother! and to teach his disciples important truths concerning the kingdom of God! And who has ever been able to speak words so rich in principle, so full of promise, so binding upon the conscience, and so free from human taint, as is the sermon on the Mount, which he delivered?

Ah, then the Christ spirit spake as never man spake! We never tire of reading or repeating that sermon. It has passed the lips of millions, and still it is new. Was it not a lamp lighted from the great source of Light, by direct inspiration at that time, whose light can never be extinguished or hid, and placed upon a hill to illumine the Pilgrim's path down through the ages? How plainly the Christian's duty, life and character is marked out in that sermon! Let its light shine, and may its power be felt!

And how profound and heavenly must have been the season when Jesus and his three loved disciples went together to the Mount, where Jesus was transfigured before them, and their vision was opened to see those two spirits—Moses and Elias—with whom he was in communion! True, they did not fully comprehend the significance of that interview, and Peter thought if they could build tabernacles for Jesus, Moses and Elias, they would take up their abode in that mountain, and there they could often commune with them. Their spiritual emotion was so great that they exclaimed: "It is good to be here!" Who can wonder that they wished to retain those spirits, and the heavenly influence which pervaded their sphere? Let us seek to draw such pure and heavenly influences around us to-day, that we also may say, "It is good for us to be here!"

Oral Confession.

Why should I orally confess to man? is the first and most important question the Christian Shaker is called to answer. On the underlying principles embodied in the right performance of this work, depends the prosperity of the spirit's travel away from the entanglements of sin.

As God himself is the breath of life in man, it is evident that all souls have latent within them the motive to begin their progress towards Him, and it becomes the first labor of the teacher of righteousness to inspire souls with the faith that *they* are the ones called, and promised forgiveness, and *they* shall have power given to rise in life if they *will*. "Come unto me all ye weary and heavy laden, and I will give you rest."

Souls do not rise from a sinful state without a full knowledge of the effect of sin; the avenues of its approach; and a thorough sense of shame at the digression from the state of innocence implanted in their creation. This requires deep thought; conflicts terribly with the passionate element within, until this knowledge is obtained. This is the first, severest and most important phase of confession, without which any verbal statement is useless, liable to be dishonest and undertaken for mere hope of present absolution, yielding no victory. It is this spirit of close self-examination that has enabled thousands of noble witnesses in

the past and present to contend successfully with evil. To the discerning eye of faith, all the moral virtue, the Christianity and victory over wrong, is the sequence of confession, and without confession of sin there is no real faith in Christ. "Confess your faults one to another," indicates the work of the Primitive Christians; "Now, go thy way and sin no more," implies that sin had been confessed. Is the artless confession of the child to its mother, "I stole the apple," or, "Father, I did tell a lie," less binding on the maturer child, who, with greater experience and strength of spirit, should know and shun the evil before him? If the humiliation is too great, at what price shall we be bought, and what of the fact, "Except ye become as little children, ye shall in no wise enter the kingdom?"

Man, being made in the image of God, and receiving a breath of His life, we hope to find in all grades of human development evidence of those laws which ultimately are to govern, and lead to happiness. To instance the involuntary use of the direct statement of facts, as a medium of healing to the wounded spirit, how often do those who are weighed down with grief or guilt, the consequence of some misstep, seek a near friend to help them bear the trial of soul, and what so likely to soothe the mind with a feeling of forgiveness as this knowledge? "I have honestly appreciated my wrong, and confessed the fact, and God has promised to forgive," hereby realizing that "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

There is a restraint put upon our desires, by suffering the consequences of violated law, as the sickness and pain inflicted by intemperance; but, does this restraint work a moral elevation above the reach of self-interest? or, does the spirit's elevation commence where self-interest has finished its work?

We know there is a manner of confession only unto death, in which the carnal mind glories in its shame, or unfeeling cries, "Lord, thou knowest I am the chief of sinners," and sins accordingly. We have also a faith, eternal as the spirit, in a confession unto life, whereby the soul can disrobe from every sinful element; the lusts of the world; its intemperance, ambitions and pride; its abuse of the beautiful, to corrupt it and bring it under bondage to self. This is the gospel that Jesus sent his disciples into all the world to teach; and in the goodness of God we rejoice that in this, our day, He has proclaimed the same testimony again, by the same spirit now making itself manifest in the followers of, or believers in, the mission of Ann Lee, who confess their sins; nor this alone, but do forsake them, thus engaging in the only acceptable repentance.

HENRY HOLLISTER, Mt. L.

The advantage of living does not consist in length of days, but in the right improvement of them.

There is a treasure which no self-seeking being ever found; which no created hand can bestow or take away; which no outward events or revolutions can destroy. It is an inward consciousness of the *presence* and *participation* of the Divine nature, gradually but certainly renewing the soul, purifying the affections, destroying the sensual and building up the heavenly. In a word, it is the conscious, eternal evidence given to the soul by the Divine and infallible voice within, which says: "Behold me, creating all things anew."

Fair Dealing.

"Render, therefore, to all their dues."—PAUL.

Selfishness is a strongly marked trait of human nature. It not only appropriates whatever it can grasp, but refuses to others that which justly belongs to them. Personal freedom seems to it a good, but it is not content with its own; it must deprive as many as possible of their liberties, merely for its own gratification. Wealth it esteems a desirable thing, but far more desirable when it makes the strongest possible contrast with poverty. Honor is an inestimable advantage, but only that sort which inflates its possessor to extraordinary dimensions. Honor that may be possessed equally by all men is to it an absurdity. The degradation of others, the poverty of others, the tears of anguish caused by selfishness, it regards not, only as it may gain some advantage from them. It assumes numerous forms, and decks itself with a variety of costumes, all of which are extremely gratifying to it.

In the light of Christ's teaching, what is patriotism, but selfishness under the guise of a principle ennobling human nature? As often expressed, it is mere diabolism. "Our country, our whole country, and nothing but our country." Our country, whether right or wrong—still, "our country." There is no need of arguing that such expressions are contrary to the precepts of Jesus—all will admit it; but is it not true that these express the real spirit of patriotism? This will be denied by many who advocate an honorable love of country, and claim nothing for the land of their own birth but what they are willing to concede to others. It may be asked, then, where is their patriotism? They claim for all equal advantages of whatever kind. Has not their patriotism, then, enlarged itself to the love of general humanity? When the individual ceases to regard his own pleasures, his own liberties, his own welfare as objects to be sought for, regardless of the rights and interests of others, he loses the character of a selfish person, and has acquired that of general benevolence. Patriotism, when it has passed beyond the bounds of Fatherland, and takes the wide world in its embrace, has lost its distinctive character, and may as well abandon its name. But there are many who find it difficult to see any good beyond the narrow limits of their own country, or even the particular portion of it in which they were born. Hence arise national and sectional prejudices, the fruitful source of wars.

This narrow spirit exhibits itself not only in the national divisions among men, but also in their religious parties. Indeed, it is as strongly entrenched within the walls of the various religious bodies, as anywhere else. These walls its eyes cannot pierce, and it will not venture high enough to look over them, or it might behold without, beautiful landscapes of hill and dale, field and forest, and fertilizing streams, equally attractive with anything it can see within. This spirit is invariably strengthened by sectarian organization. Let it be once embodied, and it gains the magnetic force of the whole body. Organization is understood to be the marshalling of force in battle array; the building of fortresses on inaccessible heights,

not only for defense, but for sallying out on favorable occasions against the enemy.

Probably one reason why the Spiritualists have persistently refused to organize into one body, is the fear of shutting in among themselves just such narrow prejudices as they see in the various religious organizations, and thereby perpetuating them. And yet it may be a question whether they have avoided these prejudices altogether by refusing to organize. Would that which does not already exist be included in the body, or would organization create it? They claim to believe in a God of love, just as Jesus Christ did, yet many of them wish it distinctly understood that they have discarded the Christian name. They believe in immortality, as he did, yet say they are not Christians; they admit the fact of intercourse between beings in and out of the body, just as Jesus did, yet they are not Christians. They claim to have enlarged views of Deity; to believe in the ultimate welfare of every individual of the human family; yet the same views have been held for the past century by Unitarians and Universalists—Christian bodies. They take their name from the fact of their having positive evidence of the existence of the human spirit after the death of the body, and of constant intercourse between the dwellers in the spirit world, and those who still have their residence upon the earth. The same has been maintained from the beginning by Shakers, who accept the name of Christian because originally it signified a believer in God as infinite love; in immortality, or the unending existence of all human beings; in eternal life, or *the life of God in the soul of man*, as the privilege of all who will seek it; and in holiness, as the only means by which eternal life is gained. If Spiritualists can gain it otherwise, then may they with propriety say they are not Christians; if not, is it exactly fair to discard the name, because under it the worst errors and the basest lives have been cloaked? Would it not be just as consistent to refuse the boon of life altogether because every blessing which God has bestowed upon man has been perverted?

But Jesus Christ, it has been said, has taught nothing better than other sages, who preceded him by centuries, have taught, and there is no propriety in adopting his name to the exclusion of others; it is, therefore, better to reject them all. Nature's God reveals himself impartially to all, and has not given his truth to the exclusive care of any one. That is so, and yet these truths exist in different persons in vastly different degrees. The life of God in Christ was manifested in a degree superior to that which was in those who preceded him, as his spirit and life evinced; and such as follow him, in wholly discarding the narrow, selfish life, as he did, attain to the same degree of the divine life that he did. "All things are theirs." It is true, the God of impartial love reveals himself to all; it is, then, right to acknowledge him in all. Not in error, nor in vice, which we are all free to combat, but in man as man; in whatever virtuous principle we can discover, whether in the individual or any collection of persons. If all would have more regard for these, and less for those things which offend their tastes, or, more properly, their prejudices,

there would be fewer wars among the nations, less strife and bitterness among the religious sects, and, in a time not far distant, a degree of harmonious action among all classes that would effect the happiest results.

Our ignorance of each other is the cause of many, if not the most of our disputes. Selfish surmisings bring about distrust and enmities. We dare not look each other in the face, hence we cherish respecting each other mere fancies—monsters, in place of the men and women that actually surround us. What though this large body and that, bearing the Christian name, "have caused it to be blasphemed," by reason of their violation of the laws of the Divine Master; they have nevertheless done much to benefit the world, and individuals among them all have been noble examples of every virtue. There are multitudes who have never borne this name, to whom it has not been significant of any special excellence, yet they have blessed the world in many ways. Let us exalt whatever is good, and cease to dwell on the evil, and then shall we more easily "overcome the evil with the good;" and whatever excellence any of us may have that others have not, will be the more readily acknowledged and accepted.

W.M. H. BUSSELL.

My Home.

My Shaker home, my happy home!
No spot on earth so dear to me;
And if abroad my thoughts do roam,
They soon return again to thee.

The trees, the houses and the land,
Are pleasant objects to my eyes;
And dearer still, a loving band—
Companions dear, I love and prize.

My faith, more precious still, I find
Is that which holds me in this way;
Not earth, with all her wealth combined,
Can lure me from my home to stray.

Most hallowed spot, my Shaker home!
My interest and my all's in thee!
And from thee I will never roam,
There's naught on earth so dear to me.

And while life's journey I pursue,
In my sweet home I love so well,
I'll keep my heavenly home in view—
My future home, where angels dwell.

J. C. JILSON, Shirley.

Love.

Hail! lovely one, and teach me what I ask—
Whence art thou come, and where is thine abode?
What climate dost thou favor most? and where
Canst thou ever be found? Dost thou fix thy
Home amidst perpetual flowers, whose soft and
Fragrant breath spreads balm upon the dewy air;
Whose beauteous leaves, of velvet touch, cast far and
Near a glowing light and hue on all around,
Shut in by towering trees, and scented shrubs;—
Whence singing birds, with plumage gay, pour
Floods of music on the listening ear; causing
The heart quite to forget all else?
Dost thou walk ever with the rich and
Powerful ones, on velvet carpets spread out for
Thy convenience? looking on naught
That can give pain, or cast a shadow on thy
Smiling face?
Does pity never stir thy heart? and is thy
Bliss complete when thou art far removed
From all who seek thy aid? or
Dost thou dwell in wilds unknown to busy,
Bustling feet, where man does sometimes
Seek to hide even from himself, and from the
Outer world; holding communion with his
God, and all the orbs on high?

"Hold! simple one! nor let thy mind be caged
And fettered fast with thoughts like these!—
My name is Love!
From God I came; and to his throne do straight

Ascend the blessed Beings, whom my power
Hath taught. On earth I also dwell;
My power is known to all; and in no destined
Spot do I my home locate.
In lofty palaces of state I sometimes stray,
But oftener am I found amidst the lowly
Ones of earth, whose simple tones make music
On mine ear.
To truth, indeed, most closely I'm allied,
And walk with none who slight her mien,
Or cover with a veil her virtuous deeds
With scornful lip. Strife fees at my
Approach, and hides abashed, poor meagre thing,
That asps the powerful mind, and seeks
Ascendancy as such. I love him not!
'Twix me and him a mark is set,
And when, like fiery steed of war, anxious
To plunge into the strife, led on by human ire
With dripping steel—or, like the serpent's
Rage, hissing its maddened spite—it rushes
On, reckless of friend or foe, there I am not.
I leave, in dire distress, such vile abodes,
And enter not 'till all is calm, and those
Poor ones, whom hate hath served, return
And seek for me. Then often bitter tears are
Shed that I am gone, and in my stead
Hate takes a local stand. No genial hand
Outstretched to grasp its kind, but callous
Heart, and words that wound, embitter all
Life's joys. Angels look down with pity on
The scene, and mourn that mortal man will
Thus his highest peace and comfort spoil.

My mission I fulfill.

"Peace on the earth, good will to man," is my
Continual aim. The prattling infant and the
Hoary head alike I claim for mine; and often
Lay the shining locks of youth, most trustingly
Amidst the silver hair of age: then stand and
Point, that all may see how blessed is my work!
While Virtue's smiling face assents.
I call aloud to all: "Come, enter in my train,
And I will give to you more than the earth
Doth yield in joy and bliss. The cup which
Fell misfortune holds I'll sweeten with a
Simple drug, ere proffered to thy lips; and
Oft assuage the keenest thirst of pain, and
Make thy dying couch feel soft and easy
By my gentle touch.
Though some my name mistake, or misapply,
Or borrow for some selfish end, yet unchanged
I remain; and when the counterfeit appears
All see it is not me! Companionship with
Virtuous deeds alone I hold; and when with
Sinful lip my name is spoke, the mask a
Single eye can penetrate, and see beneath
My borrowed vest a hideous form!
Then look for me where I am found, and
Listen to my kindly words, for they are
True, and unto Heaven will lead thee on."

AURILLA WHITE, Shakers, N. Y.

Where is God?

He's in the kindly faces of parents, teachers, friends,
And in the goodly graces which love with chiding
blends;
He's in the tender sympathy one feels for other's woes,
And in the warm affection with which the heart o'er-
flows.
All honest, upright actions, no matter here or there,
Bespeak God's glorious presence, and God's peculiar
care.
He's in the beauteous blossom, and in the whispering
breeze,
And in the sparkling sunbeams which dance among
the trees;
He's in the sounding music of every rippling rill,
And in the bird's sweet melody, on every woodland
hill;
He's in the grasses waving so gracefully and green,
And in the luscious fruitage of autumn, God is seen.
In all, where life is teeming, there God our Father
dwells,
And with his gracious goodness earth's mighty bosom
swells.
In the sun's sweet morning rising, in the pearly drops
of dew,
And the noon-tide's bright effulgence his glorious
presence view;
When it retires at evening, in gorgeous, grand array,
We see therein Jehovah's mysterious majesty!
When the gentle moon arises, and unveils her queenly
face,

She but reflects an image of his wondrous, loving
grace;
And in the blue, arched heavens, bespangled o'er
with gold,
Our God's unrivaled beauty and changeless love is
told!
In the fury of the elements, when thunder shakes the
main,
And in the silent grandeur of the lightning's lurid
flame;
In affliction's fearful tempest, in the spirit's peaceful
calm,
All like we see our Maker—the loving, Great I Am!
Where sin is not, there God is found—in life that's
pure and clean,
And that theology's not sound that will not life
redeem.

HANCOCK.

"Should Christians Dance?"

A correspondent of *The Religious Telescope*, Dayton, O., asks, "Should Christians Dance?"
It answering in the negative, expresses wonder, that any one who believes in giving both soul and body entirely to God's service, should ask such a question. We wonder if it ever read of David's dancing before the ark "with all his might!" Of the beautiful daughter of the high priest, who went forth with timbrels and dances to greet the conquerors? Does it recall the circumstance, that when the prodigal son returned, he heard music and dancing? and that *out of that house* came one, representing our heavenly Parent, God? Will it be so good as to read the 12th and 13th verses of 31st Jeremiah, and ponder, particularly long on the latter verse? We are glad to hear this question asked. Will not some anxious ones inquire, "Should Christians Fight or Marry, or gratify their appetites in unchristian lusts? should Christians hold private property? should the Christians of one Church be both rich and poor? if so, by whose authority or permission? did the founder of Christianity inaugurate the new doctrine by permitting the above licenses or by abrogating them?"

There are many practices, worse than dancing, in which *professional* Christians engage without any seeming compunction; but which are disgraceful, and impossible for the practical follower of Christ to endorse. Admitting that David and Miriam were not Christians, yet they are revered by professional Christians, who seem to take no umbrage at their acts. We assert, that *Christians do dance*; and further, that when *professors* of Christianity shall all have forsaken their fleshly lusts, their pride, and worldly ambitions generally, they will dance with great joy at their deliverance from these bonds; and still further, that the clergy of to-day, *will be among the most powerful dancers*.

Publications, previous to "THE SHAKER," issued by Believers concerning their doctrines, were issued too soon for the appreciation of the world, and may now be laid aside as historical. Something fresh, like new discourses, from the fountain, is always the more palatable. A great many of our fellow beings are now no doubt looking and wishing for something new and higher than the old standard of theology. I have been astonished (particularly in the time of the war) to hear of individuals who had never seen nor heard of the Shakers. So for the sake of sincere souls we are glad to believe "THE SHAKER" is in season. The information respecting the Shakers in this quar-

ter (Ky.) has mostly been founded on slanderous reports.

Light hath need to come out of the East. May not the Eastern world be properly called masculine? The theory or germ of all arts, sciences, politics, governments and religions that have issued therefrom, never seem to fully develop until they reach the American (or more justly the Columbian) soil. She (America) will take all theories through the ordeal of righteousness, and if not approved, will by her be corrected, modified or expelled from the natal sphere; so that persecution, the engine of extreme intolerance, never can find an abiding foothold on her soil "while the world stands." The fond dreamers of monarchy, aristocracy, slavery, and of vicarious atonement, fore-ordination, election and reprobation, without regard to works; Christians living in sin, and believing in a physical resurrection, are already disturbed and uneasy in their slumbers by the sound of the gospel trumpet. Think, too, of the foolish theory of being born and regenerated without the co-operation of a Mother! It is apt to be the case when a child is ignorant of having a Mother, it cannot know much about its Father. All errors are shades or casts of ignorance, and ignorance abides in darkness—sin.

Is not Shakerism the only doctrine on earth built on the Spirit, and draweth together and formeth a body? If this is the case, will not all others divide, subdivide and scatter to the four winds, because of being built on the *letter*, not on the *Spirit*? If the institution of Believers had been thus started it would have gone down long ago. But being neither the planning of man nor woman, it has withstood much prejudice, opposition, persecution, privation, fatigue, hunger and thirst, heat and cold, day and night, adversity and prosperity. The work is of God, and the eulogy to Him belongs. The "well done" is due in glory to God. Man is but a worm of the dust. We believe that a new cycle and progressive step is rapidly approaching, and can welcome the dawn of a brighter day.

JOHN BARNETT, Pleasant Hill, Ky.

Answers to Correspondents.

Q. Is God a Trinity—Father, Son and Holy Ghost?

A. To us, God is a duality, male and female—Heavenly Father, Wisdom, and Comforting Mother Love.

Q. Was not man made in God's image?

A. Certainly; "male and female, God created them."

Q. Is not man a trinity—body, soul and spirit?

A. Man, being created in the image of God, is male and female—dual.

Q. Is not man a trinity—understanding, will, affections?

A. Man has five senses and many affections.

Q. Does not Paul say: "May your body, soul and spirit be blameless?"

A. We believe you have quoted correctly.

Q. Does not scripture say: "Dividing asunder soul and spirit?"

A. It does.

Q. What is the difference between soul and spirit?

A. To which we give an individual opinion, thus: The body is the soul's covering, or house; the soul is to the spirit what the body

is to the soul. All created things may have a soul, but the human soul alone contains a spirit. "And God breathed into (the animal) man the breath of life, and he became a living soul." This breath allies man to his Maker closer than aught else. The soul may wander into the ways of the transgressor—become dead through sin. Thus may the soul be corrupted; but the spirit is incorruptible, inapproachable by sin, and this spirit will lead the deadened soul back, through sufferings, to its Maker—God. The spirit and soul are immortal.

Q. Is not God the same yesterday, to-day and forever?

A. We believe God to be eternal—without change. Some of us have had revealed that all that has been called God, has not represented the infinite Creator to perfection. Each cycle passed has had its God—the best known representative spirit. The Jews had theirs—it permitted them to marry, fight, hold private property, etc. The true Christians have their God represented by the Christ spirit to Jesus and others. This representative of God will not permit its subjects to marry, fight, "nor possess aught they can call their own." Under the dispensation of Moses, God permitted and counselled retaliation; but under the more perfect type of the Infinite, the rule is, "Love even your enemies!" The God which Christ represents introduces us to a life that is eternal in the present tense—a virgin life, eternal here, and no change needs occur that it may enter the abodes of the blessed. Not so with those who fight, who are husbands or wives, or who engage in sinfulness. To us, the Spirit Christ is a fitting representative of the Infinite.

Society Record.

MT. LEBANON.—The South Family have been improving the appearance of the village by clapboarding their laundry building—previously plastered externally; several new slate roofs are noticeable also. Second Family have razed the old landmark south of the dwelling-house—quite an improvement. They have slated the roof of the office-barn, surmounting the same with cupola and a glittering vane, which seems inviting the wind to blow from the right direction. Second Order have repainted their dwelling, rising quite high to do it. They have also re-roofed several buildings. Cart shed has had new foundation. Cow barn has been considerably repaired. The Church Family have put on 150 squares of slate this season. We do not like the black paint on their beautiful, new fence. North: This family is re-roofing brick shop, and making many other improvements. Canaan Families are looking beautifully; paint, with hard labor, have made a wonderful transformation! May God bless lower family—Canaan! The Society has made a donation of \$1,000 to Groveland.

WATERVILLE.—Company of visitors started for Mt. L. on the 8th. South Family have repainted several buildings, and improved dooryard considerably. Rev. Ed. of THE SHAKER officiated at Mt. L. Church, August 6th. This Society donated \$800 to Groveland—a brotherly offering.

GROVELAND.—The ground, blackened by the late fire, is already improved by better buildings than those burned. Much regret is felt that the beautiful trees destroyed cannot be restored, only by years of patience. "So God works through the ages—when the old disappears, something better takes its place. 'Be ye followers of God, dear children!'" W. H. B. No one wishes Groveland a streak of good luck, more than THE SHAKER.

ENFIELD, CONN.—Church Family have built a new barn, 50 x 60, and are improving their grass considerably. "Our Second Family are building a large Sister's shop and wash-house, the progress of which, if noted monthly, would be rather quaint and simple. Good health here."

SHIRLEY.—Plenty of rain, of health and of blackberries—the latter twelve miles distant. Early Rose potatoes, an abundant yield—thirteen hills make a bushel! If there is a saint on the earth, the Boston Critic makes John Whiteley appear as one!

WATERVILLE, O.—Harvest closed, commonly good yield; fruits, excepting berries, very scarce. General health.

PLEASANT HILL.—Eight Swedes landed here on July 30th. A protracted drought still prevails; late crops and pastures will be very short. Br. Rufus Bryant is able to walk with staff. Thank him, kindly, for getting better. He intended starting for South Union on the 8th August. Hortency G. Hooper, one of the earliest settlers of this place, has sent us a communication for October. She lately observed, that "she had been trying a long while to make nothing of herself, but could not accomplish it, and would have to abandon it."

SOUTH UNION.—The boiler for engine, used for pumping water, exploded, injuring engineer Davis considerably. Paint has been doing wonders here.

Should be glad to get data from each Society by first of each month; unless received by this time, we cannot insert.

Elder F. W. Evans has been successfully prosecuting a course of lectures in London. We have received *The Globe* containing a good report of one. THE GOLDEN AGE, the most excellent of N. Y. journals, contained a characteristic letter from him in Aug. 2. We received a letter for THE SHAKER from his pen, but too late for publication. He returns on the 24th of August.

THE SHAKER.

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ACCORDING TO SHAKER THEOLOGY.

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